

THE REFORMER.

No. XXIII.] PHILADELPHIA, NOVEMBER 1, 1821. [VOL. II.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah, v. 1.

Plans and Institutions of Modern Times.

No men perhaps in the world are so ingenious, in devising ways and means to get money from the people, as the Clergy of New England; and the more they obtain, the more pressing they become in their demands. The General Association of Massachusetts, held their annual meeting at Haverhill, June 28, 1821, when the following was addressed to the churches under their care:

“While enough has been achieved within a few years to inspire every pious heart with courage and gratitude, the weighty enterprise of converting the world, is only *begun*. Faith more fervent and active, sacrifices more extensive, efforts more united and unremitted, than we have hitherto witnessed, are necessary to carry it forward. To replenish the exhausted funds of our great charitable societies, and to extend their operations, demand resources far more ample than have been furnished by the benevolent contributions of past years. With these views, the General Association take the liberty to urge upon their brethren the following measures, viz.:

“*First*,—That every Church, in a special meeting for the purpose, after solemn prayer to God, and due deliberation, do explicitly recognize its obligations to act as a regular, permanent Charitable Society.

“*Secondly*,—That the pastor, or when the church is vacant, some one whom they shall designate, enter, in a regular list, the name of each one who is disposed thus to contribute, with the sum to be contributed at each monthly concert, and each sacramental occasion, till the name is withdrawn by the contributor, it being understood that such person is at liberty to *exceed*, though not to fall short of the stipulated sum.

“*Thirdly*,—That once in each year, the church hold its annual meeting as a Charitable Society; when they shall review the great charitable objects of the day, and after seeking divine direction, determine to what object or objects their charities for the ensuing year shall be applied.

“*Fourthly*,—That this systematic mode of collecting small sums at stated seasons frequently recurring, be understood as intended not to supercede any charitable associations already formed, or any method of procuring larger contributions from societies or individuals; but as a source of income in addition to those already in operation.

“*Fifthly*,—That the Board of Commissioners for Foreign Missions, and the Board of Directors of the American Education Society, be requested to adopt such measures as they judge best, to lay the foregoing plan before the ministers and churches for their adoption.”

An article under the head of “American Education Society” in the *Boston Recorder* of August 11th, exhibits a table containing a statement of the number of destitute congregations in the bounds of the General Assembly of the Presbyterian Church. We extract the following from the remarks, which some writer at the north in his great zeal has appended to this statement:

“The time has, at length arrived, when public opinion requires, that a minister, should spend as much time, at least, after he leaves college, in studying his profession, as a lawyer. So that it will be seven years, before ten colleges, which are the great source of supply, will furnish ministers enough for the destitute in the Presbyterian Church.

“But admit, that the Presbyterian Church and the increase of population, each demand more than the colleges can supply. Then what are the congregationalists, and the Episcopalians, and the Baptists, and the Methodists, with all their vacant congregations (certainly not less than fifteen hundred,) what are they all to do? and what is the vast population now spread over the north, and the west, and the south, which is not organized into congregations, what is this scattered and perishing multitude to do?”

“In whatever view we look at this subject; whether at the vacant congregations in the Presbyterian Church; at the vacant churches of other denominations; at the unorganized and scattered and destitute multitude; at the wants of Domestic Missionary Societies; or at the wants of Foreign Missionary Societies; or at the want of agents, in all the benevolent societies; What are we to do? No man can tell. It is an ocean without a shore. The American Education Society [its Theological Seminary is at Andover] is indeed a star, perhaps it is the north Star, but clouds have lately concealed it, and threatened a dark and dreadful night.* But it seems like trifling, to stop and talk about a star, and clouds, and dark nights, in view of such facts as this table contains. Why is not every farmer hoeing corn for the Education Society—every rich man writing a large check on the bank—every good house wife whirling her wheel to make money or clothes for these poor young men—and every eye looking for some other poor young man of talents and piety to set his face towards the ministry with all eagerness. *Awake, awake, all people, arise early, sit up late, and work hard, and give freely, and seek other beneficiaries, if by any means the labourers may be sent into the harvest.*”

Lyman Beecher himself appears to be outdone by this writer. What a state of vassalage or subjugation must people be in, to take such a heavy dose without uttering a complaint or a remonstrance. If the whole population of the United States were as completely trained and disciplined, as the greater part of the inhabitants of New England, there is hardly any thing which aspiring and ambitious ministers might not enter upon, with the fullest conviction, that they would be able to carry their plans into effect, and accomplish all their pleasure. We shall still maintain, that clerical influence, of a dangerous kind,

* *Note by the Editors.*—An allusion is supposed here to be made, to the diminution of receipts during last year. Under the head of “ALARMING FACTS,” a writer in the *Boston Recorder* of Sept. 22, states, that the receipts of the American Education Society for assisting Young men in preparing for the ministry, are 10,182 dollars less last year than the year before. The writer adds, “Mr. Editor, I have no remarks to make on these facts, if they do not arouse Christians, they would not awake, though one should rise from the dead.”

is fast increasing in this country, and may ere long result in something extremely injurious to our religious liberties. How very few editors, now, dare administer a rebuke against any of their proceedings? And who can expect to be promoted to any office of government in the nation, if opposed by their numbers and their influence? See the caution held out to Governor Clinton, in the *Presbyterian Magazine* of this city, if he would ever succeed to the Presidency; after letting it be known that they have 1500 ministers in the United States. Such hints can readily be understood; and they are calculated to bend those, who wish to be advanced in the councils of the nation, to favour the plans and the interests of the clergy, in order to secure their influence. If a denomination feel so conscious of their strength, and will venture upon such a step with 1500 ministers, what will they not do when their numbers are increased to eight or ten thousand! And have they not various manufactories now in full operation, rapidly adding to the list, and supported by the contributions of tens of thousands.

Phillips Academy, and the Seminary at Andover.

The manufactory of ministers at Andover, Massachusetts, exceeds any other establishment of the kind in the United States. The following is a statement of the buildings, with the names of the persons at whose expense they have been erected; in order, in all probability, to have glory and praise of men. That they have glory and praise from men, the periodical works of the day abundantly show; and this we apprehend, is the only reward they will ever receive.

[Written for this publication.]

First. A building erected by Mr. Phillips, 100 feet long, 40 feet wide, and four stories high, containing thirty-two rooms. It is called "Phillips Academy." Cost not known, but probably 25 or 30,000 dollars. This Academy serves as a stepping stone to the Theological Seminary, and instruction and board in the Institution are *gratuitous*.

Second. A house for Professor Griffin, built by Wm. Bartlet in the most elegant style, and in the most extravagant manner. Cost over 24,000 dollars.

Third. A house for Professor Stuart, built by Wm. Bartlet. Cost over 10,000 dollars.

Fourth. A Chapel built by Wm. Bartlet, in a style not becoming the simplicity of the gospel, but finished with mahogany; the floor covered with an elegant carpet which cost 150 dollars, and ornamented with an entry lamp of the most extravagant fashion. Cost of the building 40,000 dollars.

Fifth. A building 100 feet long, 40 feet wide, and four stories high, containing thirty-two *suits of rooms* elegantly furnished, having two beds, a bureau, looking-glasses, washstands, night cabinets, chairs, brushes, shovel and tongs, andirons, and all the conveniences necessary for a bed chamber and study. It has been lately finished, cost over 30,000 dollars, and was also built by Wm. Bartlet; who has moreover, given 30,000 dollars in founding Professorships, and annually makes a present of 3,000 dollars to the Institution, being the interest of 50,000 dollars. Thus far in respect to the buildings and donations of Wm. Bartlet, who was formerly a shoemaker, afterwards merchant, and now, since his great gifts to the Andover Seminary, denominated "Honourable" in the public prints and Journals of the day.

Mr. Moses Brown of Newburyport, formerly chair maker, now merchant, has given 10,000 dollars to the Associate Fund of the Seminary at Andover, and 25,000 dollars to establish a Professorship.

Mr. Norris gave 10,000 dollars to the Associate Fund.

Mr. Abbot gave 10,000 dollars to the Associate Fund, and when he died, gave the bulk of his property, amounting to 50,000 or 75,000 dollars.

The present incumbent, of the Professorship established by Wm. Bartlet, objected to accept the office, if he was to live in the house built for Professor Griffin, as if the elegance of it was too great to comport with his ideas of the office; for he considered, that it was incompatible with christianity, to have so much outward show. But his scruples were only feigned, or else have been overcome, and 500 dollars have been expended on the house to suit his taste.

The Professors complain that 1500 dollars a year is insufficient to support them, (as they wish to live in an

elegant style, superior to their income,) although they have a house found them free of expense ; and their conduct appears haughty and imperious.

The preceding facts relating to the Seminary at Andover, have been furnished by a person of respectability and integrity, who has lately been to this famous establishment and parts adjacent. The same person, moreover informs us, that Wm. Bartlet the great donor to the Andover Institution, is about 73 years of age, has two sons and one daughter : and he learned from a source on which he could depend, that although he possesses great wealth, and is so munificent in behalf of the priesthood, the poor, his son-in-law, and even his own sons feel the closeness of his purse.

We should not wonder if this man should become so intoxicated with the applause given to him, as to leave the whole of his property at his death, to the Andover Seminary or such like Institutions, in order to have due praise rendered him after his decease. The following a few days since, appeared in one of the daily papers of this city, headed

CHRISTIAN LIBERALITY.

“The Hon. *Mr. Bartlet*, of Newburyport, Massachusetts, is well known to have been a munificent benefactor of the Theological Seminary at Andover in that State. In addition to his former extensive donations to the Institution, he has just finished a building for the use of the students, a description of which is copied from the Boston Recorder of Oct. 13th. We understand that this gentleman's benefactions to the Seminary *amount to between one and two hundred thousand dollars* ; an example of liberality well worthy the imitation of those in whose hands Providence has placed the means of extensive good to their fellow men.

“The New College edifice was open to public inspection, on the day of last examination, and presented one of the most interesting objects to the benevolent mind, which can be conceived. The building is of the finest brick, 4 stories high, 100 feet long, 40 wide, a thick wall through the centre, and ornamented with Venitian blinds. It contains thirty-two *suits of rooms* ; each suit comprising two bed-rooms and a sitting room. Each bed-room is

furnished with bed, bedding, table, chairs, glass, &c. &c. each sitting room with a fire-place, (having in the back an iron door, through which ashes may be thrown into the cellar) with a broad hearth and an orifice above for a stove-pipe, if stoves are preferred. Each sitting room is also furnished with a table, chairs, bureau, and every necessary and convenient article of furniture. *The building, which is thoroughly painted within, and the furniture, which is all new and uniform, are the gift of one man!* May all concerned feel that the arm of the Lord hath done it."

In a Note attached to a Sermon, occasioned by the completion of the new College Edifice, at Andover, and delivered Sept. 13, 1821, by the Professor of Sacred Literature in the Seminary, an account is given of what has been done in the way of charity, to establish and to foster the Institution. From the note, the following is selected :

"Two college edifices, of brick, have been built, each containing thirty-two suits of Rooms, adapted to accommodate 128 students. A Chapel has also been erected, containing besides a large room for public worship, a Library room, and three Lecture rooms; also a Refectory, sufficiently large to accommodate 70 or 80 Students. The New College Edifice, (one of the two above mentioned,) and the Chapel, are built in a most elegant manner, and of the most durable materials. Three dwelling houses for Professors have also been erected.

"Four Professorships, two in the department of Sacred Rhetoric, one in Christian Theology, and one in Sacred Literature, have been endowed, and are occupied by an equal number of Professors. Three Scholarships have been endowed, and the funds for charitable purposes in respect to the Students are considerable; but fall far short of what is necessary for the present exigences of the Seminary.

"A Library of more than 5,000 volumes has been procured, most of which are select books, appropriate to the object of the Seminary; and a Greek and Hebrew Printing Press has been established.

"There remains, to complete the arrangement of the

Seminary, the Professorship of Ecclesiastical History to be endowed and filled ; an addition of nearly one half to our charity funds for Students ; and at least, five times as many books, as now belong to it. The Library is indeed, very commodious and pretty extensive for Students ; but the Instructors need one vastly more extensive, to enable them to do their duty, in a proper manner.

“ There is also needed two dwelling houses ; one for the second Professor of Rhetoric, and one for the Professor of Ecclesiastical History, whenever this Professorship may be endowed.”

After such evidences of a worldly spirit, and such liberal donations to promote the fashionable religion of the day, and to obtain glory of men ; we invite the serious reader to examine the New Testament, and see if the language and conduct of our Saviour and his Apostles, justify such practices.

It would amaze our readers, could we present to them all the plans and pleadings made use of by writers in this day, in order to obtain donations and contributions. In endeavouring to get money from the people for the Seminary at Andover, sometimes they coax and flatter, at other times they scold and threaten. The writer of an article published in the *Boston Recorder* of Oct. 13th, says :

“ There is wealth enough in this country, and it is to be hoped, piety enough, also, to educate as many pious youth for the ministry, as are needful to the prosperity of the churches—and at the same time to carry forward all those other benevolent enterprises that distinguish the present age. Why is not that wealth brought forward ?”

Another writer, in the same publication, speaking of the embarrassing situation of the Beneficiaries at the Andover Seminary, in getting on with their studies, and what they have to suffer for want of more liberal appropriations from the people, says :

“ They are not the only, nor the first disciples of Christ who have suffered—the primitive disciples suffered—the Lord of heaven suffered much more. It is for

their learning they thus suffer—and it is to try the hearts of Christians, of what materials they are made. It is that real Christians may have an opportunity to prepare for that blessed appearance of the Great God and our Saviour—when he shall say, ‘*Inasmuch as you have done it unto one of the least of these, you have done it unto me.*’—It is that those nominal Christians, who hold their money as if it was heaven, may have a fair trial, in this state of probation, and see how *many*, and how *weighty*, and how *affecting* considerations can be presented to them ; and they after all, remain unmoved. It is that all the world may ascribe *justice* to the Judge of the quick and the dead, when he shall say to such persons, if they live till they die without ever yielding their hearts and their possessions to Christ and the church—‘Depart—for when I was hungry, ye gave me no meat.’ ‘*Inasmuch as you have not done it unto one of the least of these, you have not done it unto me.*’



Extract of a letter from a correspondent in Massachusetts, to the Editors.

“Grievous complaints are made in this day, both against saints and sinners, for their backwardness in supplying money to support Education and Missionary Societies. But can it be supposed, that the Lord will approve of any worldly schemes calculated to rob him of his glory. Christ directed his disciples to ‘pray the Lord of the harvest, that he would send forth labourers into his harvest’. Not educated at a Theological Seminary, and appointed, controlled and paid by some Missionary Board. They were to call no man ‘Master’ or ‘Father :’ Christ alone was to be their *Master*, and as they freely received, freely they were to communicate. They were to partake of such things as were set before them, and receive the necessities of life—but in no instance were they to make a trade of, or receive pay for preaching the gospel.

“The apostles were not more ready to confess, when sent forth, as sheep among wolves, without purse or scrip, that they *lacked nothing*, than all true gospel ministers who have followed their steps, have been ready to con-

fess ever since. Why then so much raising of money to furnish Missionaries, and send forth [men to preach the gospel.”

For the Reformer.

Although I have for some years considered Theological Seminaries, General Conventions, and Missionary Boards, to be a gross imposition on the people, instead of proceeding from a spirit of true christian charity; yet, it remained for the Reformer to awaken me to a sense of the consequences, which are possible to result from the gigantic efforts made by different denominations, in the endowment of these institutions, and the zeal of their partisans. Indeed, from the number of such institutions, and the disposition evinced by various sects to amalgamate together, it looks as if the great *homogeneous influence*, that Lyman Beecher considered so essential, would be sooner realized than any of us have either feared or hoped. Already have the Presbyterians considered themselves sufficiently strong to make an impression on our Governor Clinton, in respect to their influence in preventing his becoming the chief Magistrate of the nation, by notifying him of their 1500 ministers.

With regard to Governor Clinton's political sins, I shall neither undertake to accuse or excuse him: but, although he transmitted the Letter of Red Jacket to the Legislature, which we consider his bounden duty, yet he appears full ready enough to take part in the popular religion of the day; and at the late anniversary of the American Bible Society, we find him seated on the right hand of the venerable, and I acknowledge truly venerable President. As for the offensive Letter being the real production of *Red Jacket* or of his *Amanuensis*, it matters not who made the garment, if it fits those for whom it was intended. I consider it, however, illiberal to deprive him of the honour of it as a composition, since he has on sundry occasions, given undoubted proof of his eloquence* and energy of reasoning and application, and

* *Note by the Editors.*—We feel no predilection to Paganism, nor shall we undertake to make out Red Jacket, to be even a heathen saint; but that he is a man of native talents, and sufficiently competent to write such a letter himself, and clearly portray the

moreover, of his hostility to a religion, the practical utility of which as regards the Indians, the whites unhappily have given him too much ground to doubt.

faults of professed christians, there is abundant evidence—while all must perceive, that his pagan principles can only be more firmly established, by the conduct of those whom in his letter he so severely censures.

The following extract from an article in the *New York American*, under the head of "*Indian Biography*," will serve to show the eloquence and the abilities of *Red Jacket*.

"More than thirty years have rolled away since a Treaty was held on the beautiful acclivity that overlooks the Canandaigua lake. The witnesses of the scene will never forget the powers of native oratory. Two days had passed away in negotiation with the Indians for a cession of their lands. The contract was supposed to be nearly completed, when Red Jacket arose. With the grace and dignity of a Roman Senator, he drew his blanket around him, and with a piercing eye surveyed the multitude. All was hushed. Nothing interposed to break the silence, save the gentle rustling of the tree tops, under whose shade they were gathered. After a long and solemn, but not unmeaning pause, he commenced his speech in a low voice and sententious style. Rising gradually with the subject, he depicted the primitive simplicity and happiness of his nation, and the wrongs they had sustained from the usurpations of white men, with such a bold but faithful pencil, that every auditor was soon roused to vengeance, or melted into tears. The effect was inexpressible. But ere the emotions of admiration and sympathy had subsided, the white men became alarmed. They were in the heart of an Indian country, surrounded by more than ten times their number, who were inflamed by the remembrance of their injuries, and excited to indignation by the eloquence of a favourite chief. Appalled and terrified, the white men cast a cheerless gaze upon the hordes around them. A nod from the Chiefs might be the onset of destruction.

"At that portentous moment, Farmer's Brother interposed. He replied not to his Brother Chief,—but with a sagacity truly aboriginal, he caused a cessation of the council—introduced good cheer,—commended the eloquence of Red Jacket, and before the meeting had re-assembled, with the aid of other prudent Chiefs, he had moderated the fury of his nation to a more salutary review of the question before them."

* *Another Indian Chief.*

I will now state a few cases of the oppression of popular institutions, which have come within my knowledge. Whilst I lately lived in Schoharie County, a poor widow who lived within call of my house, belonged with several other Baptist women of the neighbourhood, to a Female Mite Society, to the funds of which, they were to add one cent per week. She was advanced in years, left by her husband in debt, (which she was honestly endeavouring to pay,) and was often brought to a morsel of bread—had not two suits of wearing apparel, nor bed-clothes throughout, nor three chairs in the house. She informed my wife she suffered much with anxiety, for fear she should fail in paying up her subscription. On my asking her what was done with the money, she did not appear to know any thing further, than that Elder H—— took it to the Association.

Another neighbouring woman who belonged to this Society, was equally poor, except that she had a husband. On losing a child by death, the Elder at the funeral called for the Text book; when it was ascertained, they had neither Bible nor Testament in the house. I had not discovered the circumstance until noticed by the Elder: but my little boy, that I despatched home after one, said, "They are paying money to buy Bibles for the heathen that cannot read, and have got none themselves."

There is a Female Association, I understand, in an adjoining town, (Amenia) for the purpose of raising money, and a trader has been induced to give cash for butter, to such women as want the money to pay up their subscriptions: for when their names are once enlisted, the money must be forthwith coming.

The objections of many both against Bible and Missionary Societies, is the heterogeneous combination of which they are composed. For it seems that clergymen and deists, professors and profane, christians and warriors of the highest grade, all unite harmoniously together, professedly to advance the kingdom of Christ. Hence it becomes a query, whether it will not be acting more accordant with the principles of the gospel, to *come out from among them and be separate*.

Others object to these Associations, from a belief, that the Great Jehovah is able to carry on his own work without combined human efforts, and that it is most consist-

ently done, where individuals are left to his immediate direction, without having to attend to the doubtings and inexperience of others, with whom they are bound to act in concert—and which might operate to retard them from proceeding according to their advanced light.

These objections appear to have weight, and are justly entitled to receive serious consideration in regard to their validity.*

H.

Stanford, Dutchess Co. (N. Y.)

For the Reformer.

[Communicated from Massachusetts.]

On false Prophets, and how we may know them by their fruits.

The apostle Paul interrogates: "How shall they hear without a preacher? and how shall they preach except they be sent?"—But by whom sent? by Churches, or by Missionary Societies? surely not: but by the Lord of the harvest, and by him alone. Thus was Paul sent, and every other true minister of the gospel.

Churches, and volunteer associations, called Missionary Societies, appear to have made a very great mistake, in supposing it their duty to constitute and send forth ministers to convert the world. The command is, "*Pray ye the Lord of the harvest that He would send forth labourers into his harvest;*" and to them who are truly called of God, "*Go ye into all the world and preach the gospel to every creature: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.*" There was not a word about begging money to enable Missionary Societies to tutor and send forth hirelings, with the plausible pretence of gospelizing the world. The utmost that can reasonably be expected from such management, after *compassing sea and land*, and "*lavishing gold out of the bag,*" is gaining a few sectarian proselytes; for no stream can rise higher than its fountain. Surely the diffusion of the pure uncorrupted gospel of

* *Note by the Editors.*—Some things omitted in this communication, may perhaps receive attention hereafter.

God, never was, nor ever will be dependant on filthy lucre, or worldly erudition; but a perverted gospel requires, nay imperiously demands abundance of money and human learning.

He who is truly the Son of God, and whom God commands us to hear, says: "*Take heed how ye hear:*" "*take heed what you hear:*" "*he that hath ears to hear let him hear.*" Thus plainly intimating, that men are generally disinclined carefully to hear and examine for themselves. He calls upon the sons of men to hear, and look, and judge. He addresses us as rational creatures, when he commands us to "beware of false prophets"—false teachers—professing unbounded friendship for the souls of the flock, while evidently absorbed in self, and seeking to fleece them! Repeatedly he assures us, we may know them if we will but exercise our natural powers of perception. "By their fruits ye shall know them." And what are those fruits whereby we may infallibly know who are false prophets, or false teachers? We answer in the language of inspiration: They devour widows' houses, and for a pretence make long prayers:—they love to walk in long robes,—they love greetings in the markets, and to be called of men "*Rabbi, Rabbi;*" (which is in English, Doctor, Doctor:) all their works they do for to be seen of men; (and they are seen of men, and so have their reward.) An heart they have exercised with covetous practices.—Through covetousness will they, with feigned words, make merchandize of the flock. "Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward; and perished in the gain-saying of Korah."—Cain was a persecutor and murderer. Balaam an hireling; for it is said, "he loved the wages of unrighteousness."—"The gain-saying of Korah," appears to have been opposition to God's sovereign will, in employing such instruments as he chose for the accomplishment of his purposes. Indeed, Korah and his company of princes and "men of renown," seem to have aimed at something like Lyman Beecher's numerous "properly educated" priesthood, "of homogeneous influence," who, in the spirit of Diotrephes, love to have the pre-eminence, are seeking to become still more great, and raise themselves higher above the people, by a splendid education, high

salaries and sumptuous establishments. To say they deny the power of godliness, seems quite unnecessary; it will more properly admit of a question, whether they have the form of it.

But with respect to good fruits, as a mark of christianity, and of christian teachers, I observe: Good fruits do not consist of leaves, or what, in fashionable language, is called *a visible profession*;—water-baptism—eating and drinking in Christ's presence—long prayers, and saying Lord, Lord; or prophesying, and pretending to cast out devils, and teach, in Christ's name. Simon Magus was baptized and a visible professor of religion; probably could boast of his faith and his zeal for Christ, while possessed of a heart opposed to God, and "in the gall of bitterness and bond of iniquity." But at this day, would not Simon's liberal offer of money have been accepted by our Missionary beggars without hesitation, and with the greatest avidity? Good fruits are those of the spirit: righteousness, holiness, mercy, truth, love, peace, gentleness, goodness, faith, humility, meekness, temperance, and such like.

Habitually to walk in the spirit, and yield the good fruits God requires, is such a severe reproof to sensual false teachers, as invariably to excite their wrath and hatred, and induce them to become persecutors. Hence an inspired apostle testifies: "All that will live godly in Christ Jesus, shall suffer persecution." H. N.

For the Reformer.

"MISSIONS."

"For see, saith He, that thou make all things according to the pattern shewed to thee in the mount." Heb. viii. 5.

This is a great day of missions!—a day when great zeal is manifested to send the Gospel of Christ to the Heathen. Do the Missionaries observe "the pattern that has been shewed to them?" Do they in their life and conduct, conform to the principles of that Gospel which they profess to teach? If they do, and are meek, gentle, and *mind not high things, but condescend to men of low estate*, they will shew forth the excellency of the Gospel to the Heathen, manifest the purity and disin-

terestedness of their own intentions, and their ministry will be effectual to the pulling down the strong holds of sin and satan, and to the coming of the kingdom of God and of his Christ.

But, if they go forth on a new plan, without respect to the great pattern, with marks of worldly superiority, in costly array and in splendid carriages, with a train of servants and hired attendants, their preaching will be in vain, and the faith of those that send them will be vain also.—Superstition may extol the work, ignorance may be hoodwinked, and even parsimony may contribute to the funds, but hirelings will receive the benefit.—They will keep up the cry of “deprivations,” while they are carried on men’s shoulders and live in a style as new to them, as it is inconsistent with the precepts and example of Jesus Christ.

R.

—+—
For the Reformer.

To the Editors.—The following is an extract from a letter, which, though written during the last century, appears quite applicable to the present time. The sentiments therein contained are so accordant with my own, that I have thought proper to transmit it for publication: by which it will be seen that the same objections to the practices of the Christian Church, (so called) were entertained *then*, which are cherished by many in the present day.

“*To the Ministers of the Gospel of every denomination, whether Calvinists, Armenians, Universalists, &c.*

“In my travels through the states of America, I have an opportunity of seeing, hearing, and being informed of a number of you who belong to different persuasions. I am past the meridian of life and think it incumbent on me to address you as a body. You all profess to be called of God to the holy ministry: and yet are there not many of you who act beneath the dignity of your station? Does it not appear to the discerning world, that too many are actuated *more by earthly interest* than the love of souls and the glory of God?—Is this not the case!—How is it that you can be moved about* from place to place, not from the

* The reason generally adduced for these local changes is, *a call*. But upon what is this call founded? May it not justly be said, the view of acquiring *greater gain*? An effectual call, I apprehend, with too many, is from *one to four-thousand dollars*, the bare offer of which carries with it a kind of sensitive influence.

prospect of doing *more good* to others, but of acquiring *greater gain* to yourselves? Do not too many of you countenance more than enough the vanities of the world?—It appears to me that numbers of you do this, when I have seen you come forward to the sacred desk or pulpit, with a *powdered head*, and a *ruffled breast**.—Oh! how unlike is this to the Master you profess to serve?—Are there not too many of you afraid to speak pointedly against sin and the reigning vices of the age, lest you should *offend* your hearers?—Do you believe the destructive nature of sin, as the Scriptures declare?—If not, why do you appear as Ministers of the Gospel?—But if you do believe this, how can you act thus, and be clear before the Lord?—Do you believe that your souls, and the souls of your hearers, must be restored to the favour and image of God in order to be happy?—If so, do you act consistent in not impressing these important truths on your own souls and the souls of others?—The blood of souls will be required at your hands.—Oh! remember this.”

The following remarks are offered as a sequel to the foregoing.

“Consider how it was, that the *carnal Jew*, the *deep-read Scribe*, the *learned Rabbi*, the *religious Pharisee*, not only did not receive, but crucified their Saviour! It was because they willed and desired no such Saviour as he was, no such inward salvation as he offered them.—They desired no change of their own nature, no inward destruction of their own natural tempers, no deliverance from the *love of themselves* and the enjoyments of their passions; they liked their *state*, the gratifications of their old man, their *long robes*, their *broad phylacteries* and *greetings in the markets*. They wanted not to have their pride and self-love dethroned, their covetousness and sensuality to be subdued by a new nature from Heaven derived into them. Their only desire was the success of *Judaism*, to have an outward Saviour, a temporal Prince that should establish *their law* and *ceremonies* over all

* Are not the *mitre* and the *surplice*, with all the paraphernalia of the sacred office, in use among some professing sects of the present day, quite as opposite to the *simplicity* of the gospel, and to *true religion*, as “the powdered head and the ruffled breast?”—How strictly suited with the “*Call*,” are the gaiety and splendour displayed on such occasions!

the earth. Oh! Christendom, look not only at the old Jews, but see thyself in this glass. For at this day, (Oh! sad truth to be told!) at this day, a Christ within us, an inward Saviour raising a birth of his own nature, life and spirit within us, is rejected."

A FRIEND TO REFORMATION.

Baltimore, 1821.

For the Reformer.

"Ephraim hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured him, and he knoweth it not." Hosea vii. 8, 9.

The tenor of the above charge against Ephraim, can hardly be mistaken: It is, that strangers have devoured him and he knoweth it not. That is, by familiarity with strangers to God, he had become initiated into their ways and practices; and consequently had brought the displeasure of God upon him. And so imperceptibly had this evil crept upon him, that he even knew it not. So dangerous a thing it is, to have any familiarity or unlawful intercourse with strangers to God, or enemies to his cause. And yet, how common a thing it is in the Old Testament, to hear complaints against Israel, for their too great familiarities with the heathen.

And shall we who are called christians, make no difference in the choice of our company or connexions, between the pious and profane, or between the formalist and the *real* christian? We find that the primitive christians actually did make this distinction. And *St. Paul* asks, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with belial?"—Should we not, therefore, take upon us this part of the cross of Christ? especially in this day of degeneracy; and neither abet nor encourage, either by our presence or support, any of the popular and fashionable schemes of religion of the present day; lest we thereby treat with too much familiarity, or hold an unlawful intercourse with those, who though they profess to serve God, and say that they are of the circumcision; yet their circumcision has become uncircumcision, and they are in reality enemies to God and to the cause of his Christ: enemies too,

more dangerous to the souls of men, than the heathen or infidel. For, from the latter we fly as from an adder or a scorpion. But the former, by their professional sanctity, and bearing the name of christians, are considered as proper examples to go by; and therefore, lead others to imitate their conduct, the principal trait of which is, pride and covetousness.

I therefore consider such professors of christianity, to be equally avoided as a heathen or infidel, by those who live in the life and power of religion. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

SINCERUS.

ON THE MILLENNIUM.

The following extracts from Bishop Hopkins,* will be deemed interesting, when it is taken into consideration, that they were written upwards of 130 years ago. Speaking of events which are to take place, according to Scripture Prophecy, before the beginning of the Millennium, he says,—

"One event will take place after another, which will greatly weaken, and remove the power of the Pope among the nations in Christendom; by taking away his riches, by drying up the stream

* *Note by the Editors.*—The only account we have been able to find of Bishop Hopkins, is in *Lempriere's Universal Biography* from which, the following is extracted:

"EZEKIEL HOPKINS was born at Sandford, Devonshire, where his father was curate. At the age of 16, he was made usher of the college school in Magdalen college, Oxford, and sometime after its chaplain. He became a popular preacher among the Presbyterians and Independents, and therefore, the bishop of London refused to admit him to one of the city churches, in consequence of which, he went to settle at Exeter. Here he was seen and admired by lord Robartes, afterwards earl of Truro, who gave him his daughter Araminta in marriage, and when lord-lieutenant of Ireland, presented him to the deanery of Raphoe. The earl besides so strongly recommended him to lord Berkely, the next viceroy, that he was in 1761 made bishop of Raphoe, and in 1681 translated to Londonderry. He left his diocese in 1688, when persecuted by lord Tyrconnel, and came to England, where he was elected minister of Aldermanburgh, 1689, where he died 19th of June 1690. He was an able and interesting writer. He published five sermons, besides an *Exposition of the Ten Commandments*, and an *Exposition of the Lord's prayer*."

of wealth, and removing other things, by which the Church of Rome has been made strong, and stood for many ages. Yet this will not be attended by any general reformation of professing christians; nor will the moral state of the christian world, or of mankind in general, be reformed, and grow better. On the contrary, infidelity, and the most open and gross impiety and profanation of every thing sacred, will prevail and abound. A worldly spirit will be very strong and prevalent, prompting both old and young to the gratification of their sensual appetites. The inhabitants of the earth, in general, will be united, and, as it were, gathered together in arms against heaven; till they become wholly ripe for destruction, and for the battle of the great Day of the ALMIGHTY, which will come on under the seventh Vial. [Rev. xvi. 17.] and will be conducted, fought, and finished, by CHRIST himself, against an ungodly world.

“The true Church of Christ will subsist and continue in this evil time of the prevalence of the powers of darkness: But the number of real christians will be small; and many of them will, probably, be weak in their christian exercises, through the influence of evil spirits, and will be too much conformed to the world. They will be opposed, and trodden down by the wicked, and be in an afflicted, suffering state, in this dark and evil day.

“This battle, as before observed, will be carried on by Christ, while in heaven, invested with all divine power, in the exercise of his Providence, bringing judgments upon a wicked world, as by a clear and remarkable manifestation of his presence and power; and an incontestible evidence of the truth of christianity, by fulfilling his predictions and promises, and taking vengeance on his enemies. He will, doubtless, make use of instruments in this battle. Even the wicked themselves will be instruments of afflicting and destroying each other, by carrying on destructive and bloody wars, and laying waste whole countries and nations; so that the earth will be, in a great degree, depopulated, and rivers of blood will be shed by the unrestrained pride, and cruel rage of man.

“This battle will not be fought and finished at once, but continued through a course of many years. By a series of different and increasing calamities, and sore punishments, mankind will be reduced and brought down, and every high thing levelled to the ground; in which the hand of God will be remarkably visible.

“While Antichrist is coming down, and the way preparing for the utter extinction of the Church of Rome; the world, in general, will make swift advances in infidelity, and all kinds of wickedness; and deists and wicked men may be made the instruments of pulling down that antichristian fabric, as the heathen Romans were of destroying the corrupt church of Israel. If so, the fall of the pope will be so far from implying a revival of true religion; that, [for a season,] it may be attended with the contrary: viz. infidelity, immorality, and all kinds of wickedness, as the means of it, so far as it will be effected by the instrumentality of men.”

Interesting people in France.

The *London Evangelical Magazine* for August last, gives an account of a merchant at Paris, who had occasion to visit the manufactories established in the mountainous tracts of the departments of the Loire and of the Puy de Dome. On arriving at the skirts of a hamlet, placed on the declivity of a mountain, he stopped at a little house to enquire the way. After some interesting conversation on the subject of religion with an elderly female, she observed: "We desire to live in charity with all mankind. But to be frank, we do not go to mass nor to confession, nor yet to church; for we do not learn from our Testament, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our souls; and we believe we can serve God as acceptably on a mountain, or in a chamber, or in a cave, as in the finest church." The merchant on expressing his astonishment to find such persons on such a spot, and inquiring how many there were of those sentiments, was answered:—"Here, and scattered over the mountains, there are from three to four hundred. We meet on the Sunday evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines* and fools; but we can bear this, and I hope a great deal more for Him who has suffered so much for us."

On his arrival at the next town, where he had commercial relations with the principal inhabitants and authorities, he inquired the name of the hamlet he had passed on the mountain, and the nature of the employment and the character of its inhabitants. "The men," said the mayor, "work in the mines, drive the teams, and labour in the fields; and the women and children weave. They are a very curious people, *outrés illumes*, but the most honest work-people of the country. Probity itself; we have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of an obole, and the kindest creatures in the world, they will take their shirts off their backs to give to any one in distress; indeed there is no wretchedness among them; for though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass, nor confession, in fact they are not Christians, though the most worthy people in the world,—and so droll,—imagine those poor people, after working all the week, instead of enjoying the Sunday and going to fetes and balls to amuse themselves, they meet in each other's houses, and sometimes in the mountains, to read some book and pray. They are very clever work-people, but they pass their Sundays and holiday stupidly enough."

Two Jews lately baptised at Rome, were employed in the library of the Vatican. It was soon discovered, that these *savans* were making a lucrative trade by selling the books, and they were placed in the hands of justice.

[*Boston Recorder*.

VARIOUS ARTICLES.

[The two letters following were addressed to the Agent of the "American Education Society," and will serve as a specimen of many others written to the same person. They were inserted in the *Boston Recorder* of Oct. 20—in order, we suppose to stimulate others to be like minded.]

"Farmington, Con. Oct. 9, 1821.

"Sir—By the last mail was received a circular addressed to "the Ladies in Farmington, Connecticut," stating the low state of the Treasury of the American Education Society, and calling on them for pecuniary aid; and proposing, on the present emergency, to raise a sufficient sum to constitute our minister a member of said society for life.

My daughter, who is a member of a *society of young ladies* in this town, had the letter opened, and with her brother called on the ladies, who, with their accustomed promptness, filled up a subscription to constitute the Rev. Noah Porter of this town, a life member: and the amount of forty dollars is here enclosed for the object.

With ardent wishes for the success of this and all similar institutions, I am yours, &c." —

"Rutland, Vermont, Oct. 9, 1821.

"Dear Sir—At the time of the organization of the North Western Branch of the American Education Society in this state, I informed you that I should discontinue an annual contribution to the funds of the American Education Society. Little did I think, that the impulse the Christian public had received from that society, was so very feeble. I considered that it must be deeply rooted in the heart of every well wisher to the prosperity of Zion.—I enclose you ten dollars for the funds of that Society."

Extract of a letter written by Isaac Anderson, to the Agent of the "American Education Society," dated Maryville, Blount County, Tennessee, August, 1821.

"We have attempted to start a Theological Seminary. Two agents in a few months, have obtained in subscriptions more than 30,000 dollars. This shews, that the public feeling is, we need an enlightened ministry.

"We must have ministers. People will have religion in some form or other. If we cannot get a pious and enlightened ministry, we will take up with ignorance, error, and enthusiasm. Then the interest of science and religion plead the cause of the Education Society. Let not Christians relax their exertions, while so much of the land remains to be occupied."

The following Communication appeared in the "Charleston Courier" of August 16th, 1821.

Mr. Editor.—A traveller from the westward asserts, "that a suit of clothes can be bought among the Indians for one dollar. That the clothes sent on by the societies for clothing the Indians, have

been sold for whiskey to the store-keepers in the nation. From the known habits of our red brethren, I cannot doubt the statement. Too often has charity been bestowed without reflection, and the enquiry necessary to know whether it has been properly applied. With what zeal have I seen some ladies, almost to the neglect of their domestic concerns, employed making up clothes for the "poor heathen Indians."

The following has been the round of most of the papers, but as a specimen of "PULPIT INGENUITY" we shall give it an insertion.

A preacher in the neighbourhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation:—"From the sympathy I have witnessed in your countenances, and the strict attention you have honoured me with, there is only one thing I am afraid of; that some of you may feel inclined to give too much: now it is my duty to inform you, that justice though not so pleasant should always be a *prior* virtue to generosity; therefore, as you will all immediately be waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting anything in the plate, *who cannot pay his debts.*" I need not add that this advice produced a most overflowing collection.

Increase of Infidelity on the Continent of Europe, extracted from the BOSTON RECORDER of Sept. 22.

"Dr. Steinkopff has lately visited the continent, as an Agent of the British and Foreign Bible Society. The places of worship were every where literally crowded—and all present listened with eagerness and devout solemnity. Collections were often made, and the plates were filled with contributions of every value.—Mr. Blumhardt, who accompanied Dr. Steinkopff, in his late tour on the continent, after stating the visible improvement that had taken place within two years, through the influence of the Bible, observes, that 'the rapid strides of Infidelity towards its final object, are no less obvious and alarming.—Unbelief and superstition, have increased in equal proportion with the humble exertions of the followers of Jesus Christ.' "

Extract of a letter from New York, (Oct. 11,) to the Editors.

"There was at our store a day or two since, a person begging for pecuniary aid to finish the Meeting-house at St. Louis; which appeared on a little conversation, to be the same House spoken of by JOHN TAYLOR, in his "*Thoughts on Missions.*"* When I asked him if he knew John Taylor, he grew sour; and when his *Thoughts on Missions* was named, he became quite *mettlesome*—said he would

* Taylor's "*Thoughts on Missions,*" may be had at 296, Pearl Street, (N. Y.)

not condescend to talk of John Taylor or his Book. He was told he was quite *lofty* for a beggar, and other things of like import. He tried hard to keep his temper, and when it became too difficult, like a wise man he backed away.—This same man, as I have since been told, is the Priest spoken of by John Taylor, who officiated at St. Louis, and is now here for the purpose of raising the wind, or in other words, to obtain money to defray the expense of an extravagant meeting-house, more than 1000 miles distant.”

Throughout the country parts of this state, and we believe, in all the states southward, there has been a visitation of sickness and mortality unknown to the oldest inhabitants. Such a visitation comes not from chance. It is intended, no doubt, to answer these several important designs; to awaken the careless and thoughtless of this day to a sense of the certainty of death, and bring them to see the suitableness of a preparation,—to cleanse and purify those who are in a great measure sincere, but need fatherly chastisements to separate from them the dross of earthly affections and a worldly spirit:—and lastly, to take away from the evil to come those who are already ripe to go; and terminate the days of such as would never become any better, but only add to their transgressions and receive greater condemnation. The scriptures assure us, when speaking of the reign and government of the Lord, though “clouds and darkness are round about him,” and often veil his dispensations, yet “righteousness and judgment are the habitation of his throne.” Well would it be, if, when the judgments of the Lord are in the earth, the people would learn righteousness.

As it is now drawing towards the close of another year, a few remarks may not be unsuitable. When we commenced the publication of this work, we did expect to be under the necessity of relinquishing it after the expiration of one year. Being sensible of the want of some work of the kind, our minds were made up to continue it for that period, whatever loss we might sustain. Subscribers have increased, and we purpose to continue the publication another year. Such, therefore, as may wish to decline their subscription after the next number, are desired to make it known sometime during the present month. We have never used any particular solicitations to obtain subscribers—wishing to have the work stand on its own merits; and for the same reason, we cannot urge it upon any to continue their subscription any longer than it is their free choice. It is by means of some friends to the work, that a knowledge of it has been principally obtained, and subscribers received. Though we have no fund of resource on which to draw to support the work, pecuniary considerations have never influenced us. Our subscribers mostly are of such a kind, that any hints in regard to payment are deemed unnecessary; at the same time, it may be proper to state for their satisfaction, that particular care has been taken to give credit in our books, on the reception of their remittances.

* * H. W. is in type, but is delayed with various other articles, till our next number for want of room.

We do not wish to insert any thing, that would lead to a disputation or controversy respecting the minor principles of religion. Such disputation must be unprofitable. The motto we adopt, is “While we meddle not with the questions and strifes of any religious sect in particular, we shall freely expose the corruptions and abuses of all.”

N. B. The subscribers for this work in New York having increased, and an Agent being now appointed in a central part of the city, such subscribers, both in New York, and on Long Island, as will send, or call and take their numbers from the Agent, James V. Seaman, 296 Pearl Street, shall receive them free from any charge on account of the conveyance—provided, they signify it to the Agent, in order to have their names forwarded to this place. Those who do not, will have their numbers sent by mail as heretofore.

Printed by Joseph Rakestraw, No. 256, North Third Street, Agent for the Reformer; to whom correspondents will please to address their communications—and those wishing to become subscribers, can signify it, either by mail or private conveyance—and also make remittances, and receive their numbers, or have them forwarded agreeably to their directions.

Price of The Reformer one dollar a year, half payable in advance, the remainder at the end of six months.—New Subscribers, if they request it, can be supplied with numbers from the commencement of the work.